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ABSTRACT

This paper stresses the need for Australian institutions to develop courses in intercultural communication. It examines educational, political/technological, and sociocultural factors that have led to increased interest in the study of communication and culture. Four Australian subcultural groups (Chinese, Japanese, Greeks, and Aborigines) are the subject of selected incidents and reports that emphasize the need for studying intercultural communication in Australia. The paper also introduces assumptions, aims, and objectives related to intercultural study; describes representative curricula, classroom activities, and assignments; and discusses the possibilities of intercultural training for counselors and businesspersons assigned abroad. A bibliography of related works is included. (GW)

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THE IMPORTANCE OF DEVELOPING INTERCULTURAL COMMUNICATION CURRICULA IN AUSTRALIA

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PART I

INTRODUCTION

To say that the world is shrinking, is to utter a cliche; this revelation should advise us. Today messages are distributed world wide via satellite and telecommunication networks. Persons are dispatched supersonically to the far corners of the earth. Fashions and fads find simultaneous acceptance in cultures diverse in belief and behavior. In this era of seeming tolerance for cultural diversity, we find our technologies bringing us into contact and occasional confrontation with a multitude of value systems.

Traditionally, language study has been advocated as the first step in facilitating intercultural communication. In addition to formal language programs, one of the oldest efforts to cope with cultural variance has been the search for a lingua franca. Esperanto was an artificial language designed to provide a path for communication across cultures. Because language cannot survive without a culture in which to breed, languages like esperanto have languished, lacking an ideal international culture in which to spawn growth and change.

Despite the failure to establish an international language, there has been a growth of interest in the study of international and intercultural communication. This paper will trace briefly influences which have contributed to the renewed interest, it will suggest a need for the development of intercultural communication curricula in Australia, present curricula samples, and indicate vocational applications for intercultural communication training.

The increased attention given to the study of communication and culture can be attributed to three significant developments; one academic-educational, another political-technological and the third socio-cultural.

Four concurrent movements in linguistics, sociology, psychology and anthropology fostered an academic climate in which an interest in intercultural communication might grow.

Academic-Educational Factors

In 1929 the great linguist, Edward Sapir, reminded social scientists of what philosophers had long known, that different languages influence modes of thinking in different ways, and that the cultural and linguistic community in which one is born influences one's cognitive development. Sapir thus elaborated on the notion:

> Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the "Real world" is to a large extent unconsciously built up on the language habits of the group ... We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation. [1]

Sapir's talented student, Whorf, embellished and publicized the notion of linguistic relativity; its validity guaranteed it a firm place in the modern stream of thinking concerned with the relation of language to perception, thought and culture.

In 1934 George H. Mead's book Mind, Self and Society, published posthumously, made public decades of his thinking and writing. From this and subsequent books, and from the writings of co-thinkers like Cooley and Thomas, symbolic interaction takes its formalized origins. Modern approaches to intercultural communication study accept the basic premises of symbolic interactionist theory. These premises include: (1) a distinctive character of human interaction is that human beings tend to interpret or define each other's actions instead of merely reacting to each other's actions. (2), that the response is not made directly to the actions of one another, but instead is based on the meaning attached to such actions. (3) human interaction is mediated by the use of symbols. (4) distinctively human behavior is symbolic behavior. (5) the human being has a self that can be the object of his own actions, and (6) by role taking the human being can view himself as an object. By standing outside one's self one can view that self; the development of self is concurrent with the development of this ability to take roles.

These concepts, and the skeletal theory surrounding them, form a basic element in the communication scholar's approach to the study of human interaction.

The relative calm which characterized psychology in the 30's and 40's ended abruptly in the 1950's with the emergence of the "third force" called humanistic psychology. James F.T. Bugental, one of the movement's founders, has explained the nature of the humanistic movement:

> Humanistic psychology may be defined as the third main branch of the general field of psychology (the two already in existence being the psychoanalytic and the behaviorist), and as such is primarily concerned with those human capacities and potentialities that have little or no systematic place, either in positivist or behaviorist theory or in classical psychoanalytic theory, e.g. love, creativity, self, growth, organism, basic need-gratification, self-actualization, higher values, being, becoming, spontaneity, play, humor, affection, naturalness, warmth, ego-transcendence, objectivity, autonomy, responsiblity, meaning, fairplay, transcendental experience, psychological health and related concepts. This approach can also be characterized by the writings of Allport, Angyal, Asch, Buhler, Fromm, Goldstein, Horney, Maslow, May, Moustakas, Rogers, Wertheimer, etc. as well as by certain aspects of the writings of Jung, Adler, and the psychoanalytic ego psychologists, existential and phenomenological psychologists.[2]

Some of the basic tenets of humanistic psychology are: (1) that man is more than the sum of his parts, (2) that man's uniqueness is expressed through his relationships with his fellows, (3) that man is aware and that part of his awareness available to him is an essential part of his being, (4) that man is an intentional being, (5) that man intends through having purpose, through valuing, and through creating and recognizing meaning. Accepting these tenets, one is motivated to discover how such characteristics are reflected in man's relation with self and others. In turn this leads to the study of such variables as self, love, values, creativity, and humor. These variables comprise one stream of study into the domain of intercultural communication.

In 1952 Alfred Kroeber and Clyde Kluckhohn made an extensive survey of definitions of culture in order to reduce the historical and definitional confusion, and to establish a definition reflecting contemporary academic consensus. They defined culture as follows:

> Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action. [3]

New interest in the study of communication and culture, then, was also influenced by a change in the meaning of culture from one based on an examination of physical artifacts, outer behavior and ideation to a definition which focused on both ideation, causality and integration, and on such manifestations of behavior as patterns of ideas and values. This shift in emphasis meant that the listing of traits and characteristics, and the identification of observable customs and physical artifacts and behavior became less central; social scientists began to focus on the subjective factors causing these external displays and behaviors. A search began for themes and value orientations which might give meaning to observed behaviors.

Just as this modern definition of culture shifted attention to new areas of research and study, so too, Florence Kluckhohn's definition of "value orientations" created a new approach to the study of man in culture. She defined value orientations as:

> complex but definitely patterned (rank-ordered) principles resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process - the cognitive, the affective, and the evaluative elements - which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of "common human" problems. [4]

The emerging centrality of an emphasis on the study of cultural patterns and value orientations in the social sciences stimulated communication study and research. It was but a short academic leap from recognition that communication occurs in a cultural context, to the realization that an understanding of intercultural communication was dependent on a deeper analysis of variations in the patterning of cultural variables.

An acceptable definition of culture, the recognition of cultural relativity and determinism, the premises basic to symbolic interactionistic formulations, and beliefs about the unique nature of man, growing out of humanistic psychology, these aspects form one development which contribute to an interest in the study of intercultural communication.

Political-Technological Factors

An attempt to trace the influence of political-technological developments on an increased interest in communication-culture studies can at best be cursory. The links are delicate and non-linear. However, we may try briefly to thread some of these strands of influence together. Wars, the creation of the United Nations, rampant nationalism, emerging sub-cultures

and mushrooming mass media technologies are converging factors. Two world wars and numerous major and minor clashes and confrontations have, through invasions and occupations, thrown peoples of different cultures together and obligated efforts at mutual understanding and cooperation. Technologies required to improve war machinery have contributed to research resulting in radio, television and satellites. These media developments have resulted in our exposure to people of all colors, creeds and nations, and to their symbols, beliefs and values.

Wars generate political, as well as technological innovations. Fifty one nations participated in signing the original United Nations Charter in 1945. Today 141 nations hold U.N. membership. The postwar re-emergence of nationalism, resulting in the birth of many of these ninety postwar member nations, refurbished ancient cultures and created new ones. With the surfacing of sub-cultures within these "new cultures", the proliferation of new values and symbols demanded organized attention. These political, scientific and technological events, it is believed, indirectly stimulated a renewed interest in intercultural communication.

Socio-cultural Factors

Just as new nations demanded recognition from the world community, so too did sub-cultural groups clamor for recognition within long established national boundaries. In the United States, the Civil Rights Movement, student radicals, Women's Liberation, Gay Liberation, environmental protection groups, mental health advocates, hippies, drug users, streakers and nudists all revealed themselves in an effort to be heard and satisfied.

These are representative of the types of sub-cultures emerging in many nations. The issues raised by each group, the values propounded, and the symbols used have been transmitted across nations and national boundaries allowing for the coordination of international sub-cultural movements and the communication of sub-cultural world views.

Limiting The Domain

The impact of the academic-educational, political-technological and socio-cultural developments roughly outlined above, was felt across the range of social science disciplines. It is well beyond the scope of this paper to trace developments in the various social science disciplines which study culture; this discussion must necessarily be confined to the writer's domain, the field of speech communication. To delimit that domain distinctions must be made between the studies of international communication and intercultural communication.

The former is of primary interest to the political scientist and student of international relations; the latter has a central place in social anthropology and has grown in significance as a field of study within the discipline of speech communication.

Although the terms intercultural communication, cross-cultural communication, interracial communication, transracial communication, and international communication are often used interchangably, the following differences are assumed in this paper. International communication is an area of study usually involved with the systematic comparison of two or more cultures. Intercultural communication and other related terms are concerned with that interaction which occurs between a member of one community and a member of another community.

Frequently studied elements of international communication include the transmission of one-way, specific, formal and official messages sent usually through established hierarchical networks. Intercultural communication studies include two-way informal and unofficial messages transmitted in dyadic or small group settings for purposes which may be moderated and changed as a result of interaction. *

International communication involves the study of conflict resolution within or among nations, processes of decision making, attitude development and public opinion formation, styles of leadership, characteristics of freedom and censorship, and uses of international communication media such as television, radio and the press.

Intercultural communication involves the study of cultural values, value orientations, cultural artifacts, ritual, language-culture relationships, reasoning, nonverbal communication, and relevant interpersonal communication concepts, such as self concept, self disclosure, trust and empathy.

Having attempted to distinguish between broad areas of study in the field of cultural communication, one further bi-section is required. In reading intercultural studies one often finds references to the study of sub-cultures; if the cultures are differentiated by race, one may read of interracial communication studies. Although the term sub-culture is well

* Cross-cultural and intercultural are terms still used interchangably by scholars in the field. In this paper the author will use the term intercultural. However, where a work referred to or quoted uses the term cross-cultural to refer to a concept this author considers intercultural, quotation marks around the word "cross-cultural" will designate this fact.

used in the literature of cultural communication, and is a major aspect of intercultural communication study, there is no designation for it in the International Encyclopedia of Social Sciences.

According to Milton M. Gordon, a sub-culture is a sub-division of a natural culture, composed of a combination of factorable social situations such as class, status, ethnic background, regional or urban residence, and religious affiliation, but forming in their combination a functioning unity which has an integrated importance on the particicipating individual. [5]

In Part II of this paper it will be suggested that the study of intercultural communication in Australia, with a co-equal emphasis on the study of sub-cultures, is a vital area of academic pursuit. In Part III values associated with intercultural communication study will be introduced and the objectives of such study will be listed. In Part IV a description of current curricula and methodology will be provided. In Part V practical applications of intercultural training and counselling will be briefly suggested.

PART II

INTRODUCTION

The histories of many industrialized nations, America included, seem too replete with racial incidents and literary pleas for racial justice to ignore the possibility that people of different racial and cultural backgrounds sometimes fail to communicate and then use distorted information as a basis on which to take discriminatory actions against members of dissimilar groups.

It is a contention of this paper that Australia, like America, Japan and many other nations, should make a concerted effort to provide educational experiences in which people can come together to learn more about themselves and their own cultures, to meet and communicate with those of other cultures, to explore beliefs and values in relation to those of other cultural groups, and to seek means of increasing appreciation, cooperation and understanding.

Intercultural Communication in Australia

The differences between Australia and her neighbors fall along many dimensions. Distinctions which come to mind quickly include cultural origins, language, religion, attitudes toward self and society, and traditions, customs and tastes. Since there are so many disparities in beliefs, attitudes and values, the need to increase the flow of information and people seems apparent.

Historically the flow has been limited. This is revealed in immigration policies, feelings expressed in the literature and press, and in the casual remarks made daily reflecting attitudes toward various ethnic and racial groups. Not only have Australian stereotypes and beliefs about others rigidified, but the image of Australia sent to the world outside has been restricted to a few superficial symbols like boomerangs billibongs, koala bears and kangaroos.

Internally as well, a lack of communication has resulted in varying degrees of ignorance, confusion and indifference. Historic and contemporary social and political events reveal that significant misunderstandings exist between the dominant white culture and various sub-cultural groups within Australia.

Incidents described in the following pages, although selected at random and separated in time, seem to reflect one aspect of intercultural communication in Australia. The purpose of this review is to establish a reasoned concern for the current state of intercultural affairs. The method is to present selected incidents and reports concerning four sub-cultural groups: Chinese, Japanese, Greeks and Aborigines.

The Chinese

A supplement in the Age on 25 June 1976 reviews early discrimination in Australian gold mines. This poignant statement is quoted:

> "we obey law, we make no noise, we have feelings like other men, we want to be brother with Englishmen, why not let it be so."

The Age writer explains that despite the plea in the Argus of May 26, 1859, the Chinese on Australia's gold fields were never allowed to be the Englishmen's brothers. With Federation in 1901 and Federal acceptance of a White Australia policy, half a Century of harassment, restriction and vilification of the celestials reached its culmination. By 1857 Chinese diggers numbered 35,000 and tension increased ..... violence erupted at Ararat, Daylesford on the Buckland River. The Chinese were accused of immorality, opium-smoking, gambling, brandy-drinking, waste of water and improper mining practice. Legislation in 1881 fined the Chinese 10 pounds for crossing an imaginary line 1600 kms. south of Darwin. Later laws banned them from new fields for two years unless they had actually discovered the field.

One hundred and ten years later students at Melbourne University participated in a class experiment designed to determine how persons perceiving China as a high threat or a low threat to Australia would respond to questions concerning impressions of China. [6] The following is one of the questions which was asked: What comes to your mind when you think of China. If you close your eyes what mental picture or images do you have? Those perceiving China as a high threat offered the following responses:

"Rice is all I think of when I think of China."

"Teeming millions of blue ants."

"Thousands of red guards with surgical masks."

"China has always been the merchants and the slaves, there are only two classes the wealthy and the poor."

"China is a mad dog."

"A coal miner is running the country, in communism you get the uneducated ruling the educated."

"I saw a movie about them, it was about a Chinese and the Red Chinese took him off a boat and cut him to pieces with knives."

"Chinks, wogs, blacks they are all the same up there."

"I wish they still threw their babies in the Yangtse like they used to."

"China is a threat to the whole world. All the world will be destroyed."

"China is very war minded at the moment. Just look at history it seems inevitable there will be chaos and pandemonium."

A catalogue of all relevant incidents and reports is neither possible nor fruitful. These 1975-1976 events bring the story up to date. In 1975 several issues of The Bulletin carried letters revealing a debate between Edmund Tze Won Young and others over Arthur Calwell's remark "Two Wongs don't make a White." The writers differed significantly in their opinions concerning the amount of racism remaining in Australia. [7] This year, 1976, a plan to commercialize Melbourne's Chinese District has met with opposition and concern by those Chinese leaders who fear the potential exploitation of their culture. Perhaps these incidents are but the dying embers of yesterday's heat. The 5 July 1976 issue of Time, in an article entitled "Goodbye to the Yellow Peril", suggests that although there is still a deep cultural and historical chasm between "the Lucky Country" .... and its neighbors to the north, whatever conflicts Australia may have with its Asian neighbors in the future, the yellow Peril is at last being laid to rest. This new attitude seems only partially consistent with Prime Minister Fraser's Foreign Policy speech of 2 June, 1976, in which he said:

> We look forward to a continuation of good working relations with the Chinese government both now and in the future.... Australia and China have a like interest in seeing that Soviet Power in the Pacific and South-east Asia is balanced by the power of other major states.... China's attitudes and view of the world are often far removed from our own. Chinese judgments of the West, or its systems of representative government and the ideas of liberty and freedom of the individual seem to us mistaken... [8]

Perhaps the Prime Minister was suggesting that economic and political events demand an era of peaceful co-existence, but that this should not be misconstrued as the ushering in of an era of mutual understanding and acceptance.

The Japanese

In Humphrey McQueen's controversial book, A New Britannica, a chapter is devoted to "Japs". McQueen points out the sudden origins of Australia's anxieties over Japan's political motives.

> Despite abortive attempts in 1876 by a conservative South Australian Government to colonize the Northern Territory with indentured Japanese labourers, most Australians were probably unaware of the presence of Japanese in Australia until a group of divers drew the winning horse in Tattersalls Melbourne Cup Sweep in 1891. [9]

McQueen describes how Japan's victory over China in 1894 and her destruction of the Russian Fleet in 1905 worried the Australian government and people and complicated Australia's White Australia immigration policy. He suggests that the Anglo-Japanese Alliance increased Australia's fears of Japan and that although by the end of 1914 Japan and Australia were neighbors, each had advanced towards the other in an atmosphere of mistrust. He refers to the A.L.P.'s paper in Victoria, Labor Call, which, in an article entitled "Back to Barbarism", expressed anxieties concerning Japan's war aims.

Perhaps this too is ancient history. In The Australian on 17 June 1976, an editorial said:

> Thirty-one years ago Japan and Australia were at war: yesterday the prime ministers of both countries signed a treaty pledging co-operation and friendship. This remarkable turn-around has taken rather less than 31 years to achieve; for many years now wartime animosities have been, if not forgotten, certainly relegated to the history books and nationals of both countries have been free to come and go in each other's land with perfect freedom and peace.

Perhaps this latter statement is accurate, but Article Eight of the friendship treaty, apparently not content with past tradition, guarantees that citizens of both countries are to receive fair treatment in relation to the entry, residence or travel in host countries on a non-discriminatory basis. It says Australia and Japan will try to simplify entry procedures for businessmen and tourists and the registration of each other's nationals as aliens.

Political intentions in Asia are suggested by Australian foreign policy, 1976; yet, one must wonder whether political rhetoric most accurately expresses the white Australian's attitudes and feelings towards his Asian neighbors or toward his European migrant mates.

The Greeks

An article in The Age, Tuesday June 22, 1976, reported:

> A culture where stealing can be honorable... where mental illness is seen as possession by the devil and where outsiders are not to be trusted. These are some of the main-streams of Greek culture in Melbourne, the biggest Greek city outside Athens as explained by a social worker with wide experience among migrants. He said a Greek could gain honor by cheating in a business deal or stealing from people outside his "in group" or extended family... He would lose honor if he stole enough to put the victim in a difficult position. "But anything less than that will gain honor," Dr. Cox said. "It's not immoral; it's just a cultural fact."

Much controversy has raged over the quoting or misquoting of Dr. Cox. It is the general level of misunderstanding, rather than the degree of misquoting which emerges from this incident. How well do Greeks understand Australians and visa versa. An article published in Learning Exchange explored the question. Excerpts from the article are offered here. [10] Some Comments from Australian Teachers in a Predominantly Greek Primary School:

> "Greeks seem to be family conscious, and are very keen to have their children do well. The children are well cared for, well-clothed, well-fed. I get the impression that they feel males are superior - the boys are more spoiled than the girls."
>
> "I have virtually no contact with the parents - they are generally at work and unable to take time off. They show concern, that's evident from the children's comments."
>
> "We could help children more by making a distinction between language and remedial problems."
>
> "I know very little about Greece and the Greek way of life."
>
> "They are well-mannered children - not as forward as the Australian kids."

"I know a bit about the Greek way of life from books, films, etc. in the Migrant Education Course."

Interviewee:

"My only experience has been in hospital. I found Greeks very unpleasant."

Interviewer:

"Are you sure your comments apply to Greeks?"

"No, I'm not sure."

Interviewer:

"Do you think you tend to lump Greeks and other nationalities together?"

Interviewee:

"Yes, I probably do."

Interviewer:

"Have you ever talked to a greek?"

"No, the ones I've been in contact with couldn't speak English."

The Aborigines

The Bulletin, November 8, 1975:

> The police in Western Australia for some time have been wanted by the public for questioning on a number of issues. The questioning is now taking place at three Royal Commissions. The first, into the alleged policy bashing of a truckload of Aborigines at Laverton, about 1000 km north-east of Perth, is now concluding after taking evidence for about five months.

The Australian, June 5, 1976:

> The Aboriginal drinking problem could be partly solved if aboriginal drinkers were given useful employment and not treated as freaks from the moon, a leading aboriginal spokesman said today.

The Australian, May 25, 1976:

> Pastor Sir Doug Nicholls, Governor designate of South Australia, indicated that questions put to him in an interview were racist.

The Australian, May 19, 1976:

> Mr. Justice Wells of the South Australian Supreme Court gave Williams one year good behavior bond on condition he was subject to the direction of tribal elders. Aboriginal, Sydney Williams, was ritually speared through the side yesterday by a tribal elder, fulfilling the traditional punishment for manslaughter.

Among the incidents and reports offered here there are varying degrees of truth and falsity, error and judgment, inexcusable cruelty and extenuating circumstances; none of this is to the point. The preceding has been offered only to suggest, in dramatic terms, that Australians (and members of all cultures) can benefit by increasing opportunities for intercultural communication and intercultural understanding.

Facilitating Intercultural Communication: A Matter of Urgency

Economic and political changes sometimes occur faster than corresponding social and personal ones. Little has occurred recently to affect a change in the Australian's traditional attitudes towards the Japanese and Chinese, but in the past few months a friendship treaty with Japan and meetings held in China have altered international relationships. No treaty or set of negotiations appears in the offing to solve the ongoing problems of Aboriginal and migrant groups as they attempt to cope with the Australian establishment and its culture.

Australia is not alone in facing problems brought about by conflicting cultural aspirations. Apartheid in South Africa is leading inevitably to crisis and revolution; race riots in Britain foreshadow a cultural explosion; Arab-Jewish relations smoulder; the Civil Rights movement in America is languishing; implementation of the Colombo Plan threatens to eliminate the free flow of information between and among peoples and to plunge half of the world into darkness. Under these circumstances, it seems vital that democratic peoples encourage and facilitate the exchange of information, ideas and values. Perhaps this is the countervailing force. As the enslaved become isolated, the free seek greater unity. As the citizens of some nations lose a

sense of personal identity and concern for the identities of others, free nations urge greater concern for understanding self and respecting the beliefs and behaviors of others.

Recent economic, technological and social developments further emphasize the need for intercultural communication. Resulting from tourism and business, large segments of national populations continually travel to foreign lands. Many of the 3000 listed national and multinational offices and companies will place employees in increasing contact with those of other cultures. Student travel dramatically increases each year. Film, food, fashion and fad easily penetrate national borders carrying meta-messages about life styles, desires and aspirations. Since people and ideas are criss-crossing national boundaries so often, it seems desirable to have educational facilities where people can share ideas, experiences and perceptions. Classes in intercultural communication can provide an environment in which culturally diverse ideas, customs, traditions and ways of thinking and doing are investigated. Through such exploration misunderstandings can be examined and greater understanding and appreciation achieved.

Acceptance of this last point depends upon the reader's own concepts of human growth and development. Without an elaboration of self concepts, symbolic interactionist theories, behaviorist notions, humanistic philosophical concepts or transpsychological speculations, we can say that man is a social being finding meaning for self and others through communication in social environments.

When the world was defined as one's own street, neighborhood, city, state or country, the above named concepts could legitimately provide a means for understanding. Today, for reasons mentioned earlier in the paper, an understanding of self in the world demands a recognition of cultural subjectivity and cultural relativity. Such recognition can be facilitated by intercultural communication study. This view seems to be consistent with the conclusions of an Australian Frontier Consultation Report presented in 1973:

> We consider that all Australians should have the opportunity throughout their lives to study Asian countries, their cultures and their languages. In the belief that Australian education generally is not inter-culturally oriented, we recommend that at all levels of education serious attention be paid to intercultural studies. In the Australian context, we believe, the countries of Asia would provide a relevant example. [11]

PART III

INTRODUCTION

Traditional educational methodology seems to be formulated on the premise that cultural assumptions and values will direct the selection of teaching aims; aims will affect the selection of objectives; objectives will determine the choice of content and the mechanisms of transmission. This section introduces assumptions associated with intercultural communication study, and presents teaching aims and objectives which seem to flow there from.

The assumptions listed, and the aims and objectives enumerated, represent a sampling of current thought and belief. No attempt has been made to establish a hierarchy or suggest a chronology. The reader is encouraged to accept, reject, modify and/or add to the ideas presented.

Assumptions Associated with the Teaching of Intercultural Communication

1. The world is shrinking and capacity to understand cultural diversity is indispensable in it.

2. All cultures work and give significance to the experience of their members though values differ.

3. The values of any society are as "good" as the values of any other society.

4. Each individual and/or culture is entitled to set his own values.

5. Individual differences are important but there are basic cultural assumptions and patterns that prevail.

6. An understanding of one's own cultural values is a prerequisite to identifying and understanding the cultural values of those of other cultures.

7. By reaching across cultural barriers to make contact with other human beings we do gain an understanding of, and appreciation for man's needs, aspirations, feelings and problems.

8. To comprehend another person "cross-culturally" and interpersonally is something that requires courage as well as sensitivity, for the more that person's world view threatens our own, the more we have to learn from him, but the more dangerous it is to understand him.

9. Intercultural experiences can be very exciting and personal growth oriented.

10. Communication skills can be acquired which facilitate one's movement from a monocultural to a multicultural view of human interaction.

11. Cultural differences signify the need for accommodation in communication, but they are not arbitrarily either barriers or facilitators.

12. Intercultural communication situations are neither static nor stereotyped. Therefore, a communicator cannot be trained to handle situations. He must be prepared to face an existential situation in which his own sensitivities, knowledge and skill may prepare him to participate in creating a mutually satisfying and effective communication environment.

13. Intercultural communication is the "hope of the world" now that cultural diversity is increasing and cultural differences are being magnified and upheld.

Affective and Cognitive Aims of Intercultural Study: A Sample

1. To become aware of one's own cultural bias.

2. To become more culturally sensitive.

3. To acquire the capacity to become truly involved with a member of another culture to the point of creating a lasting and satisfying relationship with that person.

4. To stimulate greater self understanding of one's own culture, particularly for students who have lived in several cultures while growing up.

5. To help students view intercultural experiences as a way of expanding and deepening one's capacity for experience.

6. To learn communication skills which will provide one with the capacity for adopting one's own communication style and content to the cultural style and content of interactors from other cultures.

7. To help students view culture as the creating and maintaining of a universe of discourse and meaning for its members.

8. To help students view intercultural contact as a way of gaining insight into one's own culture; its assumptions, values, freedoms and limitations.

9. To help students understand the models, concepts and applications of the field of intercultural communication.

10. To help students realize that different value systems can be studied systematically, compared and understood.

Cognitive and Affective Objectives of Intercultural Communication Study: A Sample

1. Students will learn to recognize their own ethnocentricities.

2. Students will learn to view communicative style as the operational expression of cultural values and assumptions.

3. Students will learn to identify cues that are relevant in an other culture/s.

4. Students will learn to see patterns in cultural cues and to grasp their underlying meaning and significance.

5. Students will learn to predict feelings and responses of those from other cultures - using the other's values as the criteria for prediction.

6. Students will learn to transform their doubts and criticisms of other cultures into questions about their own values and styles.

7. Students will learn to suspend judgment when apparent conflict, misunderstanding, uneasiness, etc. occurs in intercultural communication situations.

8. Students will learn to avoid reactions of blame, hostility, etc., and to self reflect on what one expected, during intercultural conflict situations.

9. Students will learn to use empathy instead of sympathy during intercultural encounters.

10. Students will learn to recognize that communication across cultures involves multidimensional understanding.

11. Students will learn that language and behavior are but two of the variables influencing understanding and adaptation.

The preceding lists of assumptions, aims and objectives has been compiled from two major sources; texts currently being used in intercultural courses, and 12 responses to a questionnaire mailed to intercultural communication teachers in the United States and Japan.

The lists are not intended to reflect a consensus, although there are many areas of agreement; rather, they should serve as an indication of contemporary thoughts and trends. The lists are not comprehensive; rather, they suggest value orientations and directions for further exploration. The lists do not contain behavioral objectives; no effort has been made to suggest the specific contents and methodologies to be used in accomplishing the aims and objectives identified.

It would seem wise to begin curricula development in a specific course by making decisions about the applicability of these assumptions, aims and objectives to a given population of students who will study with a specific teacher in a particular educational setting.

PART IV

INTRODUCTION

In this part, information is provided concerning the history and content of intercultural courses now in existence. Lists of sub-cultural groups studied, intercultural communication themes, classroom activities and references are provided.

Most courses now being offered in tertiary institutions in the United States seem to have started between 1970 and 1971. One institution reports a course beginning in 1968. Class size ranges from 20 to 60; an average size class appears to be 30. Courses have a duration of between 10 and 16 weeks; many last 10 to 11 weeks. All teachers report an increase in enrollments. Most students take intercultural classes because of personal interest or as a result of recommendations by friends and teachers. Classes are offered in departments of Speech Communication, Arts & Science and Business. Few departments require enrollment in such classes.

Intercultural Themes: A Sample

A review of current intercultural texts and a summary of responses to a questionnaire resulted in the compilation of a partial list of intercultural communication themes.

1. Cultural Values: Generally, values describe a group's notions of what is good or bad, right or wrong. Statements based on these describe ideal, not necessarily actual states. Nevertheless, values are frequently used as standards to judge behavior.

2. Value Orientations: The investigation of these is based on the assumption that there are universal problems and conditions which men in all societies face, and only a limited number of solutions to these problems. Such problems usually center around man and his relationships with self, society and nature; e.g., how is authority distributed among family members, is man obligated to protect his natural environment, how are criminal acts identified and punished.

3. Cultural Patterns: e.g., rituals of etiquette; procedures for obtaining medical treatment; events leading to marriage and divorce.

4. Interpersonal Communication Concepts: e.g., self disclosure, trust and feedback.

5. Theoretical Concepts and Models: e.g., Sapir-Whorf Hypothesis, Bernstein's concept of Elaborated and Restricted Codes, Bateson's notion of "Report" and "Command" levels of messages.

6. Language-Reasoning Relationships:

7. Rhetoric-Reasoning Relationships:

8. Nonverbal Communication: e.g., study of gesture, touch, use of space, time and architecture.

9. Cultural Stereotypes:

10. Fact-Judgment Relationships:

11. Cultural Artifacts: e.g., art, music, literature, poetry, clothing and food.

12. Culture Shock:

13. Control of Behavior:

14. Historical Relationships Among Selected Countries or Sub-Groups:

15. Study of Institutions: e.g., old age homes, government agencies, schools and religious organizations.

Classroom Activities

Activities appear to cluster in the following categories.

I. Individual Presentations to the Class:

a. Value Fair: Students bring objects to class which represent important cultural values.

b. Reports on observations recorded in diaries or journals

c. Sharing of personal experiences and observations based on life in other cultures, reactions to films, etc.

II Dyadic or Group Participation in Classroom Exercises:

a. Students participate in roleplays which are designed to explore intercultural similarities and differences.

b. Students spend an hour learning representative elements of a language, and report on that learning experience to members of the class.

c. Students participate in intercultural games.

d. Students participate in intercultural simulations; e.g., Alpha-Beta.

e. Students participate in the group analysis of intercultural case study material which calls for conflict resolution of decision making.

III Group Project Presentation to the Class:

a. In producing group projects students use audio and visual materials to present information on various intercultural subjects, e.g., humor, eye contact, dorm life, dating behavior, architectural design, etc.

b. Dyads report on their own intercultural interactions. Students from different cultures spend specified time together and then report to the class on humorous incidents, critical incidents or significant experiences which resulted from their interactions.

IV Viewing Video Taped Materials:

a. Students create and/or present video-tapes demonstrating gestures used in various cultures. They attempt an analysis of meanings conveyed by the gestures. They explore the amount of symbolic meaning received, and that which was ignored or missed, and discuss the implications of their experience.

b. Students view a tape of a critical incident. They discuss methods of analysis, and explore the significance of issues raised by the incident.

c. Students create role play situations demonstrating utilization of various intercultural communication skills.

V View Films:

a. Students examine films of mother-child interaction in various cultures. They compare and contrast styles of interaction, and discuss the relationship of values to the behaviors observed.

b. Students view films which have no intercultural message. Students are encouraged to develop sensitivity to cues which help identify influencing values.

VI Field Trips:

a. Students travel in small and large groups to environments which provide opportunities for observations and research into selected aspects of intercultural communication study.

Assignments

Among the varied intercultural assignments given, the following categories of assignments seem to appear most often.

1. Required Readings:

a. See attached bibliography.

2. Written papers utilizing library materials and personal experiences:

a. Write a paper in which you explore and extend a personal interest in intercultural communication.

b. Select three communication theories that are important for the study of intercultural communication and explain why these are useful.

c. Write a research paper on a micro-pluralistic culture to which one has access.

d. Write a paper presenting the characteristics of a culture you've studied; e.g., its patterns, values, assumptions, communicative styles.

3. Research papers growing out of intercultural relationship experiences:

a. Maintain a journal in which you record your interactions with a member, or members of an other, or other cultures.

b. Develop an interpersonal relationship with a member of an other culture and relate theoretical inputs to the intercultural experience.

c. Analyze and interpret a current intercultural involvement undertaken for the class.

4. Projects

   a. Each week write observations concerning intercultural communication. Submit a given number of cards each week. A file will be maintained and all cards will be available to all class members. Observations may be thoughts, quotes from readings, excerpts from actual interaction, descriptions of incidents, reviews of relevant films, plays, novels, lyrics, etc.

   b. Develop a project for bringing one's own gained intercultural awareness to the awareness of the general community e.g., the college or university of which one is a member.

   c. Write a paper on a particular intercultural communication concept.

5. Research

   a. Develop a research design for conducting intercultural communication research.

PART V

INTRODUCTION

Some tertiary institutions in the United States and Japan are offering classes in intercultural communication. This paper has stressed the need for Australian institutions to do the same. Although intercultural communication is now being offered as an elective in many colleges and universities, it could be offered in programs of vocational training. Student counsellors and businessmen, among others, might benefit from such training.

Foreign students have personal and social difficulties associated with general problems of adaptation; in addition, they bring with them ways of thinking and doing which may seem foreign to their teachers and fellow students. Thus the initial hardships of college life may be compounded. Student counsellors should be trained to recognize the special problems often faced by foreign students.

Intercultural Training for Counsellors

A class in the U.S. designed for counsellors focuses on the ways in which cultural differences affect the counselling process. Students from a variety of cultures are encouraged to enroll so that the class itself is intercultural. Class work involves assigned readings, class discussions, and videotaping cross-cultural simulations of counselling interviews for class discussion. Students in the class are trained to recognize that a client's problem may be closely tied to his environment and culture. Cultural differences of nationality, ethnicity, life style, sex role, socio-economic status, and other value affiliations are studied.

Course objectives include (1) having the student become acquainted with the literature on the ways counselling is affected by cultural differences, (2), having the student become acquainted with the basic issues of cross-cultural training through assigned readings, (3) having the student develop an ability to identify cultural elements in a counselling interview, (4), having students develop an ability to detect implicit cultural bias in counselling systems, and (5) having students develop an ability to detect implicit cultural bias in him or herself as a counsellor.

Intercultural Training for Businessmen

Our discussion has centered on the problems of aliens who must adapt to Australia; its culture and values. Let's examine briefly problems encountered by Australians who need to adapt to foreign environments. Could tertiary institutions provide

intercultural communication training for businessmen assigned abroad. If so, what would be the nature of such training?

Naturally, the trainee going abroad must know the business of the company which he represents. He must also know how to communicate that knowledge effectively to others. A first element of training might be interpersonal effectiveness. This concept involves the ability to communicate directly and often non-verbally through movement and facial expression. It includes the capacity to offer and receive feedback, listen with sensitivity to the concerns of others, and to feel comfortable exchanging attitudes, feelings, desires and fears.

A second element of intercultural training might be an exploration of the non-language factor. This factor, which includes interpersonal effectiveness, also involves the ability to learn new ways of generating information, making decisions and solving problems.

Tertiary curricula may now foster the development of critical judgment: the ability to test assertions, assumptions, and opinions against facts and the criteria of logic. This is essential for the conduct of business. In the social environment, however, an additional kind of decision making is necessary. For there are situations arising frequently in which one must come to conclusions and take action based on inadequate, unreliable and conflicting information. Here, cultural sensitivity and ability to trust feelings, attitudes and beliefs is as important as the ability to utilize facts logically.

Similarly, the cognitive approach to problem solving suggests that a problem is solved when the true, correct or reasonable answer has been discovered and verified. This is a logical process often involving intelligence, creativity, insight and a respect for facts. In the intercultural realm, problem solving may require an understanding of what stands in the way of a mutually desirable goal, or a recognition that the identified goal is unattainable. This problem solving process is humanistic and existential in nature and involves willingness to suspend predetermined cognitive methods and communicative modes. It requires a commitment to a process of interculturally shared criteria development and problem analysis.

A third major element in training might be the Non-Native Factor, or in this case, the Non-Australian Factor. If we consider the Australian Factor to be the Australian linguistic, psychological and cultural experience, we might refer to the Non-Australian Factor as the study of selected non-Australian linguistic, psychological and cultural factors which characterize the behavior of men in target cultures.

A program of intercultural training might begin with an introduction and exposition of these three basic concepts which would underlie cognitive and experiencial inputs during the training program. These three concepts are: (1) Interpersonal Effectiveness, (2) the Non-Language Factor, and (3) the Non-Native or Non-Australian Factor.

Objectives

The objectives of an intercultural training program from this point of view would be:

1. The development of interpersonal communication skills, e.g., encoding of messages, decoding, feedback, cognitive and affective listening, empathetic verbal and nonverbal response modes.

2. The development of skills in the student which would enable him to utilize either objective or subjective methods of decision making and problem solving.

3. The development in the student of the capacity for communicating and responding in affective modes, e.g., the ability to utilize one's own and others' feelings, attitudes and values as information in defining and solving human problems.

4. The development in the student of an awareness of the nature of his own linguistic style and the styles of those in contrast cultures.

5. The development in the student of an awareness of his own psychological and cultural characteristics and those of others in contrast cultures.

Phase I

Methodologies for the accomplishment of objectives in the introductory phase might include:

1. A unit stressing thinking as a writing and speaking process.

2. Conversation seminars utilizing multi-cultural materials as stimuli for explorations of cognitive and affective implications of data.

3. Utilization of audio and video tape and psychological testing measures as a means of identifying relevant communication skills and psychological characteristics of trainees.

Depending upon the past training and immediate needs of trainees, a program of language training and business education could parallel Phase I and run parallel during the entire training program.

Phase II

In the second phase of training, trainees would be expected to utilize their phase one education during simulated and real intercultural encounters. During this phase the intercultural training methodologies would include the critical incident, the intercultural simulator and the intercultural encounter. Students would be required to solve problems, make decisions, and form and maintain relationships with those representing target cultures.

Phase III

During the third phase of this training program student seminars would be held in order to accomplish three purposes:

1. An evaluation of performance in phase two would be given.

2. Clarification of data and experience generated in Phase I and Phase II would be provided through discussion and lecture.

3. Final preparations for departure to the target culture would occur or a summary and projection of the trainees capability for performance at a future date would be assessed.

Evaluation

One measure of gain in an educational program is the utilization of a pretest-posttest methodology. If the level of a trainee's knowledge, skill, maturity and psychological state can be assessed prior to training, we may, by administering instruments again after training, acquire an estimate of his gain as a result of training. Of course in an intercultural training program, such as the one proposed, much of the trainee's ability will remain unproven until he enters the target culture. Nevertheless, some rough estimates of knowledge, skill and maturity may be useful.

An evaluation procedure for a program such as the one proposed would best be developed in consort with the training and personal staff of the companies involved.

There is little doubt that the ability to speak a foreign language is but the first step in the complex process of intercultural communication. In the preceding section suggestions have been made for inclusion of some basic components necessary for intercultural training.

Research

Space does not permit, nor does knowledge allow, discussion of the role of cross-cultural or intercultural research in any tertiary program of intercultural communication. The East-West Culture Learning Institute of the East-West Center in Honolulu, Hawaii, is conducting a project in cross-cultural research for behavioral and social scientists, commencing 5 January, 1977 and continuing through 30 April, 1977. Hopefully, from this and similar coordinated efforts, directions for research will be identified and research designs created.

An Other Point of View

Children sometimes rejoice in building up towers of blocks and castles of sand, and then crashing them down. Adults sometimes act like children. A demonstration follows - the entire position presented in this paper may be flawed. The case may be overstated and a salient fact omitted. Perhaps one cannot be trained. Perhaps no set of conceptual models, classroom exercises, educational devices or sensitivity training programs can prepare a member of one cultural group to transact successfully with a member of an other cultural group. Perhaps one can engage in an intercultural encounter only with the understanding that the situation to be experienced is one always in the process of being created; that no past cultural experience or expectation of the other's behavior is adequate to allow for adaptation or successful exchange.

Pursuing such speculations, one would envison a course designed to prepare students for the building of social relationships and social environments. The focus of the educational process would be on generating a set of intercultural building materials which each student would have at his disposal as he entered an undefined intercultural situation. Requisite tools would include a knowledge of self and one's own culture, and an awareness of the other and the characteristics of his culture, an expectation and acceptance of a fluid situational state, a willingness to participate in situation formation based on an understanding of individual purpose and mutually shared goals.

The ramifications of these ideas exceed the scope of the paper. For elaboration the reader is encouraged to study a recent paper by Casmir. [12]

Conclusion

A major contention in this paper has been that tertiary institutions offering classes in intercultural communication will make significant contributions to improving the degree of respect and understanding existing between and among culturally diverse peoples. Although there may be important theoretical and methodological differences regarding the approach to the accomplishing of this objective, there is growing consensus concerning the importance of the goal.

Whether a given tertiary institution seeks to facilitate processes of human cooperation and understanding in students, train counsellors, prepare businessmen for successful negotiations abroad, contribute to the sum of our knowledge about intercultural and cross-cultural behavior, or accomplish all of these objectives, it is hoped that the ideas presented here will be of use.

FOOTNOTES

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